

The American Friend

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Vol. XXXIV No. 9

Friends Convene in Baltimore

Edward Raiford

New Light From Old Pages

Henry J. Cadbury

Paris, Friendly Crossroads

Leslie D. Shaffer

Concern for Persons

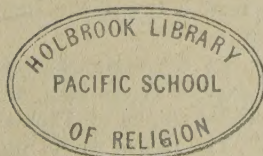
Sheldon Newkirk

Lo, I Was in Prison

James Mullin

A Quaker New Year Seasons Greetings!

Editorial



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For May 12—Learning to Live Together

Matthew 18:15-17, 21, 22;

Mark 10:35-37, 41-45

LIVING FROM THE TRUE CENTER

In this lesson we are to think of the problems which confronted the friends of Jesus as they were called upon to live together, drawn as they were from the different walks of life, greatly different in age and training. It is not so strange that strife and contention soon become evident.

The text of our lesson points up two situations where failure is usually apparent in human relationships. The first is the failure to react properly when one has been wronged. The second is the desire to dominate some other persons and at the same time to exalt one's self.

The Master's teaching in regard to the way his followers should conduct themselves on these two points is so contradictory to the generally accepted code, that it seems almost necessary to defend the Master's pattern for behavior. Church members are so accustomed to going to law to settle their differences that the method advanced by Jesus seems absurd, and to forgive a man after he had wronged you even seven times would be ridiculous. If this instruction of Jesus should be taken seriously, no Christian could lift his hand in violence against another.

Instead we continue to permit the people of the world to set the course and the blind lead the blind into war after war. It will ever be thus until true forgiveness takes the place of hate, vengeance and retaliation. Instead of the saber-rattling, arrogant flaunting of military might and trials for war criminals we need statesmen who can challenge a nation with such lofty sentiments as those uttered by Lincoln at the close of the Civil War: "With malice toward none, with charity for all."

The teaching of Jesus as set forth in the second portion of our lesson is extremely difficult to harmonize with our western way of life. The inordinate desire to get, which Jesus said was the spirit of the non-Christian, has become one of the cardinal virtues of western civilization. Our whole competitive economic system would have come under severe judgment of the master teacher. Was Jesus an impractical idealist and a day dreamer or did he envisage the only

kind of society which will endure? The multitudinous problems confronting our society today would melt away like a snow man before a July sun if our purposes and motives could be made to conform to the ideals of Jesus.

The words uttered by George Fox many years ago are so appropriate, we share them here in the hope that many may benefit from their wisdom:

MASTERY AND PRIDE

"Friends, To that which is Pure I speak, in which is Unity, where no defiled thing shall enter. Silence all Flesh, who strive about Words, in which is no Profit; who would draw you out of your Conditions and others out of their Conditions: Therefore be Low, and mind that which is Low, to draw you out of Contention. And strive not for Mastery, and do not exercise Lordship over one another, but mind that which is Pure, which keeps you in the Fear of the Lord God. For if your Minds go from that which is Pure, which leads to God. . . then ye go in your own Wills and Strength, and there is the seat for Mastery and Pride, out of the Will of God, and that is out of the Unity, out of the Oneness, out of the Way; and instead of building, ye destroy, and instead of edifying, ye draw back into the World.

Questions:

When is self seeking justifiable?

If one should seek a place in heaven, why not the choice place?

If there is not enough for all, who should go hungry?

P. M. T.

May 19—Learning in the School of Faith

John 11:7, 8, 16; 20:24-29

FROM DOUBT TO ADORATION

In this continued study of the "Friends of Jesus," we give consideration to one of the Twelve of whom very little is known. Matthew, Mark and Luke mention Thomas but once, while John mentions him four times. To get any notion of the character of Thomas, it is necessary to read between the lines of John's account.

Whether or not the designation truly reflects the character of the man, almost every Bible reader thinks of Thomas as "the doubter." The record would justify the student in believing that Thomas was not blessed with over much faith or imagination. The psychologist would class him as an extrovert, heavily

weighted on the side of the practical and literal.

There seemed to be no lack of courage or fidelity in his character. His intense desire for honesty and forthrightness may have been responsible for his skepticism. "Give me the evidence, then, and only then, will I believe"—must have been a good description of the man. There are many reasons for the opinion that he had a strong martyr complex; yet, strange as it may seem, according to tradition he was one of the twelve who did not die a violent death.

THE DOUBTER

There was little occasion for the ten disciples who had gathered in the upper room some eight days after the resurrection to cast any reflection upon Thomas because he failed to believe the report that they had seen Jesus alive. Had they forgotten that they also failed to believe the report of the women who went early to the tomb on Easter morning only to find it empty?

Mark says that after Mary Magdalene reported she had seen Jesus, they believed not and then, when the two disciples on the way to Emmaus saw him, those remaining refused to believe the report. In addition, Mark says that Jesus afterwards appeared unto the eleven and upbraided them for their unbelief.

If we should form our judgment from the synoptic Gospels, we would not be justified in saying that Thomas was any more a doubter than any of the other eleven. It seems a serious mistake to give young people the impression that doubt is a terrible sin. Honesty with one's self is a prerequisite to Christian growth and development. The honest doubter is in a far more healthy condition of spirit than the person who refuses to face his deep-seated doubts for what they are. There is a grave temptation to profess belief in some doctrine just to keep face with one's associates.

THE WORSHIPPER

If Thomas was demanding convincing proof of the resurrection before believing, he was not greatly different from the vast majority of people today. Thomas could not be satisfied with the experience of some one else. He wanted to realize the presence of Jesus for himself. It may be that all too many people are willing to accept the creeds and statements of others for their own, hence they fail to find God in their own experience and to worship him as Lord and Master.

Questions:

When is it wrong to doubt?

How are material evidences of supernatural manifestations helpful to believing?

What is the relation between belief and worship?

P. M. T.

THE AMERICAN FRIEND

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ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

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EDITORIALS

Happy New Year!

NO, we haven't become time-blinded, and we have not failed to de-leaf the calendar. We mean it—Happy New Year! It's a Quaker New Year, but not a holiday, for Friends of the Five Years Meeting. It is the beginning of a year for creative work. One fiscal year has ended and another has begun.

Several Boards and Committees have met in their annual sessions. They have reviewed their work and struck a balance sheet. Likewise they have created programs for the year ahead. The Executive Committee followed them with a meeting in which all departments of work were represented by persons, reports and plans. These have been reviewed as a total program of the Five Years Meeting for 1946-1947.

No, it isn't a holiday. The church cannot afford too much vacation in a world that is all astir. When the world is at its *worst* the church should respond with its *best*. The world may not be at its worst, but it does offer to the church dangerous opportunities that come with reconstruction. Our mission at home and abroad needs better support than ever. It is a vital, almost crucial task that we face.

Money? Certainly, and no apologies. Raising money and spending it wisely is the chief way that our mission must be accomplished. The past year ended March 31 with a note of optimism. The financial returns were well beyond the previous year, but below the needs of the year ahead.

We should not wait till the year is ending before getting our United Service stride. Work done now will be especially effective since it will set the tone for the new year. Years that begin right will more likely end right. Starting vigorously is the most difficult step in the process, but once under way it is all the easier. Friends should begin to sense the United Service Fellowship in which we work. The Atlantic, the Mississippi and the Pacific "basins" are essentially one. The problems of our world know neither seas nor mountains. They leap oceans and jostle our lives at every turn.

Africa and our mission in Kenya Colony lie at our very doors, as do the other fields. Our "outreach" is not so far as it once was. The returns for such work flow back into the Meetings from whence support comes, in many ways. Returns or no returns, we face the imperative call to share our best

with our neighbors in Africa, Palestine, Cuba, Jamaica, Mexico, the Tennessee mountains and other parts of the earth. These are some of the areas in which the church *as such* is rising through the efforts of Friends to claim its identity among men—like new sources of spiritual supply for a new earth. That is a part of our United Service. The American Friends Board of Missions is the channel for such outreach.

If we share, it must be not only in money, but in the kind of lives we develop as Friends. Outreach alone is not good enough, it could easily end in bankruptcy of spirit. Our home Meetings must share with one another in a program of education through our Sunday schools, day schools, colleges and the total church program. Some departments of our United Services are the channels for that fellowship among us. Peace, Public Morals, Evangelism, Social Order, Stewardship and Ministerial Training are among those avenues of service to Meetings and to the world, while the Board on Christian Education serves mainly in education through the local Meeting. Through publications the printed word for children and adults leads us to the common springs of living thought.

All these mean United Services and a United Service Budget. Funds sent for this purpose should be marked "For United Service Budget."

This, then, is the task of the new year—the *whole* church at a *total* program of sharing with *all* men. So, in the fellowship of creative service, we call to all Friends of the Five Years Meeting, "Happy New Year!"

Winning With Allen Jay!

AMONG the other delights and surprises in a recent excursion among North Carolina Friends was a contest, warmly waged, between Allen Jay and Nathaniel Greene. From the first it was Allen Jay, hands down. The worthy Quaker name ascended sharply to the disadvantage of Nathaniel Greene. At the end of the contest it was Allen Jay, two to one. They were represented by two high schools, named for them, and the contest was basket ball.

For whom did ye editor "root"? Foolish question! There may have been good reason why the losing team merited winning, but to ask that we be

so objective in spirit is expecting too much of frail flesh when the game is basket ball, the name is Allen Jay and the editor is a Quaker. While the throaty cheers of a few hundred high school students lifted the well-known Quaker name, we joined in spirit, but sat with dignified restraint.

Does that score, two to one, tally with history? Nathaniel Greene cracked the almost solid Quaker peace front when he "broke ranks" and enlisted against the mother country in our revolutionary war to the shock of his Quaker contemporaries. He was the most eminent variant from the Quaker witness during the War of Independence. There are evidences that his clan has increased steadily among Friends. After two centuries the score has gone heavily in his favor.

From now on what will it be? The type of contest is changing somewhat and our strategy must change accordingly, but our basic faith is still needed. At "the half" Nathaniel Greene has won among us, but a new strategy, especially as now being contemplated for Young Friends, may turn the score. What will be the record in the next century—the next decade? We yield to Nathaniel Greene his right of conscience, but the Quaker future is with Allen Jay.

For Good-Natured Atoms

IT is good atomic news (if indeed it is true) that the atom may be so conditioned as to make it unsuitable for bombs, though available for peaceful use. As with men, so perhaps with atoms, if you find their better "nature" they may offer invaluable aid to good causes. Some scientists claim that their evil nature may be treated, "denatured," giving us powerful yet friendly atoms with which to work and speed our progress. In spite of the explosions, we have always wanted to feel that atoms are friendly little busy bodies if you treat them right. As we believe in men, so we assert our faith in atoms—so long as they are good-natured.

AND DENATURED SINNERS

Good-natured atoms so long as we treat them right! Aye, there's the rub. Atoms, apart from the devices of men may be neutral, so far as good and evil are concerned. Men, in spite of their better natures can easily turn atoms to destructive purposes unless—unless the sinners among them are also "denatured" (no longer sinners). If they were changed, there would be no show of force as now proposed in the Pacific. The "Operations-Crossroads," testing ships against atom bombs, would be called off. There would be no feverish production of atom bombs, and no reveling in "the secret (?)" by one nation, leading to counter moves by others. Give us denatured sinners and we shall have good-natured atoms!

News and Views

The triple K's are at it again. Let us hope that American memories are sharp enough to block any major success in black-hooded "Americanism." Membership blanks are reported being circulated in Atlanta, Georgia, where the Ku Klux Klan has been

registered as a corporation engaged in "fraternal" activities.

Here is the application reported to be used by them: "I, the undersigned, a native born, true and loyal citizen of the United States of America, being a white male, Gentile person of temperate habits, sound in mind and a believer in the tenets of the Christian religion, maintenance of white supremacy, principles of 'pure Americanism,' do most respectfully apply for membership in the Knights of the Ku Klux Klan."

Does the journal of any Christian church need to make any further comment!

* * * * *

Enough time has elapsed since radar waves were bounced off the moon and caught again on earth for scientists to give a studied reaction. Some of them say that the significance of this lunar demonstration has been greatly exaggerated. As in psychology, medicine, religion, etc., there seem to be also in science peripheral "sects" which make too much of a new idea. Is this another example of the "lunar-tie fringe"?

* * * * *

Hurrah for Emily! People have contrived many levities around the authoritarian of etiquette, Emily Post. Her counsel has often "cramped the style" of the common diner. She has given one bit of advice to which we respond with a resounding second. She has said, "Always—at no matter what sort of party—there must be tomato or fruit juice for those who do not like alcohol. Nothing is in worse taste than forcing any guest either to take alcohol or else to sit conspicuously empty-handed." If Americans will drink, we hope they may increasingly become "Emily Post-ed" on good manners toward non-drinkers.

* * * * *

"Tremble King Alcohol for we shall grow up." That line recalls the attitudes and texts for children of a past day. King Alcohol has recognized the sound psychology implied in that statement. Now he has us trembling as we see the alluring taverns of our day inviting the youth of the nation to "refined" drinking. From social cocktails and mild drinking in church homes, to pubs, taverns, and restaurants the subtle education by King Alcohol is being pressed. Our homes and our youth should recognize the sham of popularity and resist its invasion.

* * * * *

"Blessed are the peacemakers: they shall be called the children of God." Peacemaking does not begin with nations. It is not, first of all, an external function. It is a spirit—an inner process. Like a robin which was observed fighting its own reflection in the side of a shining new car, so in our attack on outward enemies we are often really fighting our own reflections. We are not at peace within our souls. Whether it is gossip, blaming of others, or war, we may be guilty of escaping our own responsibility. Only in so far as we "begin within" are we behaving like children of God.

E. T. E.

Paris, Friendly Crossroads

By Leslie and Blanche Shaffer

THERE are present needs which make Quaker International Centers more necessary at this time than they were following the first World War. The present period requires a spirit of international cooperation if we are to build a sense of world community adequate to meet the urgent problems of our time. We are told by persons who discuss the nature of our atomic age, that we have very little time in which to develop this spirit of world cooperation.

Prime Minister Attlee in his opening address to UNO in London said that UNO would not be able to succeed unless it had for its base and foundation, numerous international organizations which interpret the present trends of our time to the general public. We feel this is a function which an International Center can help to fulfill. We sense that there is in the minds of people in general, a real distrust of what UNO may be able to accomplish and therefore this spirit of distrust must be replaced by a spirit of confidence in international cooperation which non-political organizations, such as a Quaker Center, are able to develop.

In his recent book entitled "The Anatomy of Peace," Emery Reves reminds us that our great responsibility at present is to rise above our dominating spirit of nationalism and to overcome the prevalent ideas of sovereignty. Here again we feel that International Centers can be constructive in counteracting the strong nationalistic trends which have followed the recent war.

For the next few years it will remain difficult for many people to travel, so that it becomes increasingly necessary for us to use every opportunity to bring together the few persons who are traveling, in order that they may share with others their international contacts. This a Center is naturally able to accomplish.

STRATEGIC POSITION

Paris is in a very strategic position as a place for an International Center since it is naturally the crossroad for persons traveling to Europe. Paris has been selected as the headquarters for UNESCO and this will bring people from many nations entrusted with the educational, scientific and cultural problems and developments of our time. It is with these interests, rather than the political interest, with which a Quaker Center is most directly concerned. The Peace Conference will also be held in Paris in May and naturally many contacts of international importance can be made at this time.

From the Quaker point of view, there are further reasons why Paris is the logical place for an International Center. There is a natural nucleus and unit of French Friends located in Paris. Through the work of Secours Quaker, many contacts have been made and opportunities opened for a continuing service which is not a service of relief, but a service of interpretation and development of international fellowship. To carry forward these opportunities, a Center in Paris becomes most appropriate, not only for the contacts in Paris, but also for the outreach into the provinces, where there are also other openings. We feel there is some renewal of spiritual interest in France which we ought to help to encourage at its highest level. Some of these new spiritual interests, however, seem to be motivated by a fear of communism. It is therefore necessary that a Quaker Center and others should bring stimulation to a spiritual movement on a basis which is not inspired by fear. The universities located in Paris offer a very great opportunity for contacts with students from all parts of the world. Perhaps these references are sufficient to indicate why we feel Paris is a logical place for an International Center to continue, especially when one realizes the long service the Center has had through past years in Paris.

We have discovered a real need in Paris for conferences and lectures on international questions where persons can meet in groups small enough (one hundred to one hundred and fifty) to exchange ideas and points of view. The first lecture on the Organization of the Peace was followed by such an animated discussion that it was difficult to bring it to a close by eleven o'clock. It is a subject which many are eager to discuss. A lecture on religion and its place in international relations also brought forth many comments on the great need for more unity between Catholic, Protestant and Quaker approaches. Other lectures in the series deal with international relations through science, literature, the press, diplomacy, language and music.

The Cercle International de Jeunesse is well established and is attracting a large number of students representing ten or a dozen nationalities. While this youth group directs its own program, the Center cooperates in its program.

INFLUENCING FRENCH YOUTH

One very interesting feature with which we are more closely associated is

the English discussion group every Tuesday afternoon for an hour and a half. Between thirty and forty young people attend and nearly every one expresses the hope of going to England, America or Canada as they see no hope for a future in France. Naturally this permits us to learn from them the obstacles with which they are confronted and to try to find a solution for their difficulties and to encourage them to give their much-needed leadership for the recovery of France. The discussions have included such subjects as the comparison of Quakerism and Catholicism, contrasts in home and family life in France, England and America; the need for better understanding between the intellectual and those engaged in manual labor. The university students expressed a real desire for more opportunities for manual labor such as the summer and week-end work camp programs provide. The possibilities of rural cooperative living which could also include the cultural advantages of urban life are also of real concern to them. If such patterns of life could be developed, many of these young people could find the way to make their contribution to France and French life.

With the presence of British, American and French workers in Secours Quaker, we realize there is an opportunity for the development of a more complete fellowship between these groups, and a real need to follow up the constructive and creative elements developed through the relief work but which go beyond it into a field which is not especially of a relief nature. At the present time there are several British workers and American workers located in Paris. Some are working with Secours Quaker, some with the Friends Ambulance Unit and some with the European Transport Unit. There are also French workers. To help these three national groups to understand each other better and to provide opportunities for them to exchange their viewpoints on world affairs, we have organized discussion groups every other Friday evening. This has made it possible for the British, American and French to discuss their respective attitudes toward the relationship of the individual to the State. There is a great difference between the work which the American C. O.'s were permitted to do in Civilian Public Service and the work of the Friends Ambulance Unit. In one of these discussions Jack Green of the F. A. U. gave a very interesting picture of life in Ethiopia.

Every Friday noon following luncheon in the canteen, a staff meeting called the Soviet is held. At that time the workers from the various offices and branches are together and visiting Friends are given an opportunity to describe their work in the various delegations in France or with relief work in other European countries.

FELLOWSHIP DEVELOPS UNDERSTANDING

Sunday afternoon teas may sound like a mild method of working at the problem of international rapprochement but in reality many threads of international contacts are caught up and woven into that intangible fabric which we call fellowship and understanding. For instance one Sunday there were members of U. N.R.R.A., A.F.S.C., F.A.U. and E.T.U.; some of them just back from Austria.

We believe there is real need for a continued service to the refugees who are in Paris and who have been assisted in a material way through Secours Quaker. A continued service of consultation and fellowship with these people, providing for them a common meeting place, would be most effective. We visualize a service which would offer intellectual and recreational programs. A number of refugees who have been receiving assistance from Secours Quaker have come for tea, but have left having made new friends and have expressed their desire to meet together again for discussions and social and cultural opportunities. We have invited over one hundred of this refugee group to come for a program of songs by one of their group who was a former member of the Berlin opera. For the middle of June,

we are arranging an exposition of paintings, wood carvings and other hand crafts done by these people.

There is a real desire that the services of the Quaker International Center should be extended beyond Paris and into the provinces. For instance, in Le Havre a new Meeting may develop out of the nucleus of interested persons who have come into contact with Quaker workers there. This may also be true of other cities where Quaker Service was carried on. In order to make these contacts, we are thinking in terms of the International Center being more mobile. This would mean that representatives on the International Center would from time to time visit the groups in the provinces, and assist in stimulating the centers of Quaker interest which have developed in those places.

"Lo, I Was in Prison"

The following article is a portion of the report made by James Mullin to the Prison Committee at the time he left the work as prison visitor.

THE Prison Committee of the AFSC began January, 1944. During the two years James Mullin was Secretary, he visited more than five hundred conscientious objectors, many non-Co's and Jehovah's Witnesses in the twenty-two federal prisons. He assisted in difficult parole cases, wrote letters of assurance, made telephone calls and personal visits to families and friends to help bridge the gap between those inside and those out. Special reading material was supplied to those who requested it. It is impossible to evaluate this type of ministry.

Jim wrote of his work with the Committee:

"The last two years have been especially spiritually enriching ones for me, as I have found this ministry to be with the men in prison rather than to them. It has been a two-way affair and more often than not I found myself on the receiving end as I visited these men possessed of such deep conviction, abiding faith and courageous spirit. We have much to learn from them. They have much to offer us, and it is my earnest prayer that all of us will keep our minds and hearts open and receptive to their message."

In the past we have failed, and Jim expresses the past failure of the Society of Friends and the need for strengthening the peace testimony of Friends:

"Something must be done to deepen and enliven the peace testimony of young Friends or it will fade as one of the most distinguishing and precious attributes of

our Society. But before we are capable of strengthening the peace testimony of our young people, we need to re-think and deepen our own peace testimony.

"During the last five years the principle of conscription has been accepted by the Society of Friends. Only about fifty young Friends rejected it. Friends spent for the administration of conscription about two million dollars and little more than \$10,000 for services to the men in prison. The two figures are not really comparable, but looking at them together does indicate quite clearly where Friends' major interest was during these years.

HAVE FRIENDS ADMINISTERED CONSCRIPTION?

"Friends found themselves virtually administering and financing conscript camps with no independent authority and with no assurance of any degree of autonomy in any area of its administrative responsibility. After the first two years of CPS it became clear that the whole program was dominated and controlled by Selective Service and that the AFSC could serve only as a bargaining agent having no alternatives but acquiescence, compromise, or complete withdrawal. Friends muddled through remarkably well to a fairly happy conclusion, but the moral and spiritual casualties born of disillusionment and frustration cannot be discounted. To many men, the mere fact that Quakers supported, administered and financed conscription gave it credibility and moral sanction, and made their own deeper feelings to the contrary doubly difficult.

"I am not advocating that all eighteen-year-olds should go to prison. Some will

not have reached the point where they can make that decision. I am urging that Friends make a determined effort to grow out of and overcome what I have sensed during the last five years as a fear, possibly an unconscious fear, of prison—a fear of defying the state. To me it seems unfortunate that modern Friends should become so respectable in a wordly sense that prison is generally considered beyond the pale. I am not alleging that Friends have expressed themselves verbally in this wise, but the whole course of conduct and activity (excepting the small services of the Prison Committee) during the last five years seems to me to constitute rather clear evidence pointing in that direction. Now plans are being publicized for alternative service. Certainly we should accept deferments for staff members of the AFSC in order that they might carry on their Christian service, but it is a different thing to advertize an alternative service and enlist men who would not normally serve with AFSC were it not for the draft. This leads to fuzzy thinking on the part of the younger man involved. His hour of decision is postponed. He may never have to grapple with his soul on the matter and there is good reason to suspect that a great deal of the keenness and sharpness of his peace testimony may be lost to the Society of Friends.

"In no event should our course be charted by considerations of political expediency in our own day and time, or by considerations of the immediate consequences to individuals or to our Society. Neither Christ nor the early Christians, nor the early Quakers were guided by such considerations. Religious, philo-

sophical and political concepts of the relation of man to God and to the state are involved and Quaker testimony, as is our sacred heritage, should be based on abiding principles which transcend time and generations, principles which are eternal.

"In setting forth the above considerations relative to the peace testimony of Friends, I feel assured that I have reflected the deep convictions of the fifty members of our Society who went to prison rather than recognize the moral authority of the state to conscript them.

"As more and more conscientious objectors are paroled and released from prison the deep spiritual concerns which have seized them as they have experienced life in jails and prisons will be crying for creative expression. These men have had an experience with suffering which they should not and cannot shake from their consciousness. They have had a rare personal insight into an area of human suffering in our nation which regrettably is almost totally unknown to Friends and to religious groups in every community, unknown to professing Christians who might reasonably be expected to care. Some channel for the souls of these young men must be provided and I can think of no more appropriate and effective channel than the American Friends Service Committee.

PUNISHMENT NOT CREATIVE

"There is a very direct relationship between the faith and testimony of Friends and the concern for imprisoned men. Both spring from a basic belief in the essentially divine nature of human personality and an abiding faith in the potentialities of men. Present criminological and penological practices are predicated on the ancient concepts of making the punishment fit the crime rather than making care and treatment fit the needs and requirements of the human personality involved. The present system does violence, if not to the body, to the mind and spirit. The common attitude toward an offender is that of revenge, retribution and punishment, yet we know these are not creative forces. They are the same forces which manifest themselves on the international level in war, in peace treaties and in the trials of war criminals. The vast majority of the men and women and boys and girls who populate our penal institutions are the inevitable fruit of the kind of society that has failed in the great majority of cases rather than the offender himself.

"Before many changes are made in the custody and treatment of offenders, changes must be made in the thinking of people generally about the effectiveness of retribution and physical or psychological violence as effective agents in dealing with offenders. The same is true of our endeavors to build a warless world.

The approach is on a different level, but psychologically and spiritually the same elements are present. Both involve the changing of persons' minds and hearts about their relationships with their fellow men in whatever class, status or condition they may be found. Both involve a long process of education and transformation, but because they are long, slow processes we do not abandon our endeavors for peace and for better social and racial understanding. We do not cease our small efforts in India or China or in other parts of the world because we hardly scratch the surface. The need exists in all these areas. The light of God's love must shine through us. We must keep it shining in the darkness which at times seems to engulf us. For we must have faith that in every man there is something of God. We must have that faith seventy times seven. . . . 'When saw we thee in prison and came unto thee?'. . . Verily I say unto you, inasmuch as ye did it unto one of these brethren, even these least, ye did it unto me.'

"There is no thought that Friends should launch a nation-wide campaign for prison reform. But young Friends and others, their families and friends, who already have deep concerns for imprisoned men are looking to the Friends Prison Committee for leadership and direction. There is a neglected jail populated with forgotten men and women and boys and girls almost at the front door of every Friends' Meeting. A few concerned Friends could begin visitation. Such visitation coupled with assistance to and fellowship with newly released men would in time serve to help deepen the significance and spiritual life of many Meetings. The possibilities of Christian service in this field are unlimited. Small, slow, quiet beginnings will need to be made as concerns are expressed and as way opens."

In the above paragraphs James Mullin has expressed his personal views and concerns which state fairly accurately the position of the Committee. Although the Committee is small, its work is of great importance. For the manner in which we treat the illegal offenders of society indicates our attitude toward people and toward possessions and property. Therefore, the main task of the Committee is to help people change their attitudes rather than to reform institutions, and it looks to Friends through their Meetings for help and direction in carrying out this task.

Friends will be interested to know that the total receipts for the budget of the United Work of the Five Years Meeting for the year ending March 31, 1946, was \$77,451, an increase of \$9,748 over last year.

SURVIVAL OF THE FITTEST

The fittest are the unselfish, the calm, the thoughtful, the tender-hearted. We are at our best, at our most efficient, at our strongest in those moments when we are overflowing with these qualities. Yet it is not *our* best, but God released within us.

There are millions of young people who are struggling to establish themselves in secure, stable, satisfying lives. And they must make this vital struggle now in the face of terrible obstacles in the form of totalitarian conscription of the body and militaristic propaganda aimed at the mind and heart. Yet it is true that God gives us greater strength to match greater trials. Therefore, young people need not be dismayed.

In our decaying, materialistic civilization, we all must learn to do two things, in order that the best that we know will survive: (1) We need to be informed and honest about the evil conditions which we face, in ourselves, and in the world about us; (2) We need to be generous to ourselves (and others) by cultivating prayer, by studying the Sermon on the Mount and the lives and works of saintly heroes, and by corresponding and visiting with incorruptible, inspired, absolute Christians of our day.

The fittest among members of the human species are those individuals who are wise enough to refuse to touch outward weapons, and wise enough to cleanse their spirits of ungodly "cave man" attitudes. The fittest are those who are brave enough to resist evil with non-violent techniques, infused with love. Such persons can grow together in inner security and power even in the captivity of our present age.

Real outward security will never come to some young people of today. But no one need be despoiled of inner security, which is the one foundation for the outward security of the "brave new world" to come.

The state of mind of suffering humanity today might lead one to believe that men are not to be trusted and that God is a god of violence. Highly-organized regimentation is a clear expression of this despair. To rise above this, even while caught in it, by living and dying in a spirit of trust, of non-violence, of energetic love, is to conquer the mental illness of our day. Jesus did that to perfection.

To treat God in thought and act as the Father of us all, who made all things and who will survive all things, is to fit ourselves, at last, for life, which He is sharing with us and all creatures.

FRANCIS D. HOLE.

New Light From Old Pages

From One Culture to Another

By Henry J. Cadbury

(Concluded in this issue)

IV

The roof of a Palestinian house evidently was much more used than ours are. Perhaps the translation, "housetop," which we scarcely use of our dwellings, is one way of indicating that difference. Our roofs are not usually approached by outside steps nor do we do our broadcasting from them in person. The passages in Matthew 10:27; 24:17, and parallels, would require a good deal of change if they are to be transposed to our habits of life and not merely translated literally.

When one goes inside the house, one does not find bedrooms and a kitchen but, among other things, the mill, the bushel measure, the lampstand (Matthew 24:41; 5:15; Mark 4:21; Luke 11:7) and the bed (note the Greek article *the* as we say "the piano," "the dining table" or regularly expected pieces of furniture). But no English rendering translates literally Luke 11:7 "my children are with me in the bed," while Moffatt's original rendering of Luke 17:34 "there will be two men in a single bed" while literal enough would introduce an entirely modern and misleading term. And how should one render the same word when applied to the pallet, or cot, or rug, on which sick beggars lay, and which at Jesus' command they carried when cured and able to walk? One does not have to suppose that the miracle conferred strength enough to carry a four-poster bedstead.

In the houses too, one would find an oil lamp, and a lampstand. The King James version, written for an oil-less England, sometimes boldly substituted their own lighting fixtures—candles and candlesticks (Luke 11:33). In the next verse, the same word was rendered merely light (so in John 5:35), but the portable oil lanterns were called lamps in the parable of the ten virgins where the Greek uses a different word and mentions olive oil (Matthew 25:1-10). We can now revert to lamp and lampstand throughout because we have known oil lamps in recent times. But if we were to transpose the Gospels completely to our own day, as our Seventeenth Century predecessors did, I suppose we should write "bulb" and "socket."

V

So it is with clothes and food. What to call the two garments men wore (Matthew 5:40), so different from coat and trousers; how to translate the ancient practice of girding or hitching up

the outer garment; or that of tying on sandals with a thong; what to call the loaves of bread that were "broken" at meals (were the fish broken as well?); how strictly to indicate that all partook of a single cup and put their hand into the one dish (Matthew 26:23, 26)—these are among the kindred problems.

The older versions regularly say people sat at meat; the newer versions, sat at table (e.g. Mark 2:15) and even sat in the open to be fed (6:39, 40), but the Greek whether indoors or outdoors always had people lying down to eat. The English versions have Jesus sit even when dining in the house of Simon the Pharisee, though they go on to report a woman standing at his feet behind him (Luke 7:36-38); they do admit that the disciple whom Jesus loved was leaning on Jesus' bosom or lying on Jesus' breast (KJ, John 14:23, 25 or lying close to the breast of Jesus (RSV). They also show quite clearly that, in the synagogues in Palestine, people stood up to pray (Matthew 6:5) or to read the Scriptures but sat down to preach (Luke 4:16, 20, 21; contrast Acts 13:16). Even reading to oneself was done aloud (John 8:9 compare Acts 8:30).

Social situations are also entirely different between two cultures. A man's business manager in those days had entire charge of finances and could quite honestly adjust, as he pleased, accounts due (Luke 16:5-8). Tax collectors on the other hand were given a fixed tariff to charge (Luke 3:14) but were prone to practice graft or squeeze. Obviously this would be understood in China today but the term tax collector in America suggests a thoroughly honest profession while publican in England now means a tavern keeper. In Palestine they were no doubt partly hated as collaborators with the occupying power.

So perhaps were the soldiers, though they exercised in practice mainly police functions. Their officers bore Greek names meaning commander of a hundred or of a thousand, but since they are Roman officers it seems better to call them by the exact Latin terms "centurion" (as Mark does in Greek) and "tribune" rather than "lieutenant" and "captain," and their outfit a "cohort," as in Acts 10:1, 27:1. It would be quite misleading to transliterate in English as Mark does in Greek the Latin "speculator" for the executioner (KJ) or soldier of the guard (RSV) who beheaded

John the Baptist. In the case of Jewish military or police, John uses "band" (not cohort) and "captain" quite untechnically (18:12 RSV). The Capernaum personage whose boy Jesus healed from a distance was apparently once regarded by Matthew as a Roman tribune (8:3), in John as a royal courtier (4:42) while in Luke he is a plain centurion (7:1).

VI

Methods of emphasis are characteristic of different cultures. For the impossible, Jesus spoke of a camel going through the eye of a needle, Nicodemus of a man entering his mother's womb. These are all probably proverbial but would be unnatural to us unless we had learned them from the Bible. We do have a phrase about a needle and a haystack, the phrase being more familiar than the actual haystack, and to substitute that would in some ways better represent the Gospel sayings for the ultra difficult. We do not normally talk about jots and tittles though we could easily transpose into dotting i's and crossing t's.

Not only do the flora and the fauna of the Gospels actually differ from our own, their sparrow from our sparrow, their lily from our lily; but their symbolism is also different. Evidently there the camel represented the biggest beast (Matthew 19:24; 23:24), whereas in English we use the superlative phrase "big as an ox," though the ox is almost as unfamiliar to some of us as the haystack or even the camel. Evidently the serpent rather than the owl was then the symbol of wisdom and the dove rather than the lamb the symbol of innocence (Matthew 10:6). I am not at all sure that the fox then as today meant craftiness (Luke 13:32). Even the South Sea Island animal symbolism of Uncle Remus is not quite our own.

Conversely we know what kind of care is illustrated by the mother bird and her young (Matthew 23:37—Luke 13:34) but we do not know which, if any, particular species of bird is referred to in the illustration. The Gospels use birds also to symbolize the reception as well as the extension of divine care and in this matter one evangelist mentions birds in general (Matthew 6:26), another specifies the ravens (Luke 12:24).

VII

The Jews associated certain inner qualities with physical organs, though not always as Anglo-Saxons did. The King James version translated bowels as tender mercy (Luke 1:78, though not

elsewhere). It does not suggest, as does the original (Luke 16:14; 23:35), that those who mocked Jesus did so with the nostrils, or that Jesus when he rebuked (Mark 1:43) did it with a snort. Frequently heart would be better rendered mind or thoughts. So the single eye almost certainly means generosity and the evil eye stinginess (Matthew 6:22-23; Luke 11:34). To transate this into equivalent English we should probably have to shift the metaphor to another part of the anatomy and contrast the open hand with the tight fist: "The door of the person is his hand; if his hand is open," etc.

The examples given are sufficient to indicate the character of one relatively small set of problems that confront the

translator. He discovers that mere word for word translating merges into cultural transfers more extensive in character. Obviously these cannot be universally undertaken but the translator cannot, or should not avoid them altogether. He cannot easily find any simple or consistent policy equally applicable to all cases. Sometimes he will accept the responsibility for somewhat free transposition into modern terms; at other times he incurs a similar responsibility for retaining a now obscure if not misleading original expression. His problem reminds the reader of the Bible that not only its wording but its teaching and spirit have to be transposed to our own contemporary ways of life and thought.

disadvantages of changing the time of our sessions to the spring of the year. It was finally decided that we should adjourn to meet March 26 to 30, 1947, with the following concluding minute:

As the mysterious force of life manifests itself visibly in the blooming springtime, so we believe the beauty of holiness waits to break forth everywhere in the lives of men. "We are not at the end of things, but at the beginning of a new world order for humanity." May our service be in the guiding hand of our loving Heavenly Father.

EDWIN F. RAIFORD.

YOUNG FRIENDS YEARLY MEETING

Friends Convene in Baltimore

AN abbreviated session of Baltimore Yearly Meeting was held March 29-31, inclusive, according to a plan authorized at the sessions in November, 1945. Opportunity was thus afforded for fellowship with Baltimore General Conference Friends, whose annual meeting was held during the same week. Two joint evening sessions were held—the one on Friday evening featuring an address by J. Calvin Keene, of the Department of Religion, Howard University, Washington, D. C.; the other on Saturday evening, when the Young Friends of both Yearly Meetings presented an interesting review of the activities of Friends in this area, since the first sessions of Baltimore Yearly Meeting were held two hundred and seventy-four years ago.

At the opening session, Thursday evening, the Meeting on Ministry and Counsel gave careful consideration to the provisions of *Faith and Practice*. Particular emphasis was placed on those features of the new Discipline which require some changes in methods of procedure. Considerable interest was shown, both at this meeting and at later sessions, regarding the printed matter to be included in the Baltimore draft. Friends were united in agreeing that the changes in organization and procedure should enable them to face present-day problems more effectively.

A plan, submitted by Harold Tollefson, executive secretary, and approved by the Nominating Committee, suggested the reorganization of Committee work by departments. This plan was discussed at length and the Executive Committee was directed to arrange for such organization, in so far as it seemed practical, for the 1947 sessions.

The two mid-day meditation periods were led by J. Calvin Keene, whose messages were a stirring challenge to

Friends to place God first in their lives. Prayer and worship, undertaken conscientiously after careful preparation, were suggested as two of the most important ways by which this vital relationship could be secured.

VISITING FRIENDS

Visiting Friends included: Edward C. F. Richards, of Philadelphia, with a special concern about the struggle now being waged to bring the minds and spirits, as well as the lives of our young men, under the militaristic system; Benjamin S. DeCou, also from Philadelphia, who has recently concluded an extensive visitation among Friends in CPS Camps and in Federal Prisons for 'Conscience' sake; Charles H. Moon, his traveling companion; Percy M. Thomas, from the Richmond, Indiana, Central Offices, always ready to explain some point about the new Discipline on which he has done such yeoman service; and a number of young men from CPS camps.

At a joint business meeting on Saturday afternoon, the report of the Co-operating Committee was read. This was followed by an address by Judge Thomas J. S. Waxter, of the Baltimore Welfare Department. Out of his varied experience with juvenile delinquency, he gave valuable information concerning the needs of children in the city, and stressed the part that racial discrimination plays in juvenile delinquency.

At one of the business meetings we were favored with the presence of our oldest member, Anna B. Thomas, who also occupied her accustomed place at the head of the meeting for worship on Sunday morning. We rejoice that continued good health has permitted her to share our meetings.

Some discussion at one of the sessions was devoted to the advantages and

The Baltimore Young Friends Yearly Meeting carried out an intensive program during the week of March 28-31, 1946. A group of Young Friends met Thursday afternoon to hear Hilda Koch give an interesting account of her experiences in Germany, and something of present-day conditions there. On Friday morning, the Young Friends participated in an inclusive and enlightening tour of the Sunpapers Building and witnessed the production of *The Evening Sun*, from teletype to press and newsboy. That evening they enjoyed a provocative lecture by J. Calvin Keene of Howard University, followed by illustrative kodachrome slides of Alaska presented by Dr. Robert Fellows of Johns Hopkins University.

Saturday, however, was the big day! Five carloads of Young Friends visited the Chizuk Amuno Synagogue in Baltimore, to worship with the congregation of Rabbi Coblentz in their Sabbath service. It was a very interesting and valuable experience for us all. Following the service, Rabbi Coblentz gave an enlightening explanation of the orthodox Jewish service and its symbolism.

Luncheon was served during a visit to Friends House, and the purposes and program of that West Baltimore community house were given by Margaret Wagner and Emily P. Simon. The afternoon also included an opportunity to go aboard the tugboats in the harbor; a trip to Fort McHenry, which was the inspiration for our national anthem; to Federal Hill for an excellent view of Baltimore Harbor; and to other historical sites.

The Young Friends Yearly Meeting session convened at Homewood meeting-house at 4:30 p.m. for their annual business session. Many items were considered, including the appointment of new officers. Wendy Forbush, of Stony Run, succeeds Margaret A. Tollefson, Homewood, as presiding clerk for the next two years. Joan Wagner continues as recording clerk until 1947. Fred Ickes, Fishertown, Pa., replaces Roger Way, of State College Meeting, as treasurer.

Roger Way is now at Pendle Hill training for work in China under the AFSC.

Fred Ickes was also appointed editor-in-chief of the *BYFYM Newsletter*, succeeding Harry S. Scott. The *Newsletter* has a large circulation, including many charter members of the BYFYM.

An important matter of business was the changing of the time and place of the former mid-winter conference. This has usually been held in February, alternating between Washington and Baltimore. Now that the Yearly Meeting sessions will be held in March, it was decided to hold the conference in November, in Lower Virginia.

On Saturday evening the Young Friends arranged and produced an informative program—the history of Baltimore Yearly Meeting, concluding with the story of the development of the Baltimore Young Friends Yearly Meeting, which was presented as a radio broadcast. The script was prepared by Harry S. and Marjorie F. Scott, and the program directed by William Mackensen.

Two hundred and seventy-four years ago, in the Spring of 1672, John Burnyeat of Crabtreebeck called a meeting of Friends in Maryland. George Fox was in attendance and his influence was largely responsible for the establishment of the Yearly Meeting. The years brought about many trials during wars, and divisions culminating in a separation.

To bring the history of the Yearly Meetings into focus, we quote from the script:

"The early Friends sought for *Truth* and were willing to give up all to follow where the search led them. Their sincerity pierced through all outward forms and enabled them to value all things, including human beings, at their true worth. This caused a readjustment to life which led to far-reaching reforms. Liberty of conscience, the right attitude toward women, abolition of slavery, the just treatment of native races, prison reform—all campaigns against moral evils—found in the Friends some of their most ardent champions. . . ."

A joint meeting of the Young Friends of the Orthodox and Hicksite branches of the Society of Friends was held on October 28, 1933. . . . The light of thirteen years since past reveals that all of the ideals sought by the organizers of the Young Friends Yearly Meeting have not yet been attained. The unity of Friends first envisaged is not easy of attainment and, for the present, one would feel that unity is better sought on a basis of common concerns rather than on mechanical organization. . . .

The Yearly Meeting concluded Saturday evening, with a social hour in which seventy-five Young Friends participated.

MARGARET A. TOLLEFSON.

UNITED ACTION IN "ONE WORLD"

"We proclaim to a desperate and frightened world, to people who seek hope, who look for a plan, who ask for something to do, that the church in the gospel of Christ has the fundamental and final answer to peace on earth and good will among men. Therefore, we look toward the fulfilment of the world Christian mission through an immediate and long-range program of promotion." This is a statement made by the Findings Committee of the Foreign Missions Conference at its 52nd annual meeting held at Buck Hill Falls, Pennsylvania, March 27-29.

It is good to see this viewpoint emerge from such a group. Perhaps it is an indication of a growing America-wide realization that the world can be saved by this creative philosophy of life which must become a part of the life of all nations—a philosophy which has no place for nationalism or the Americanization of other peoples. But it is a philosophy which, if it becomes completely a part of individual and world-wide thinking, will create no occasion for war to arise, but rather, cause men to so live, as George Fox expressed it, that they will take away the occasion for war.

Promotional plans dealt with two major concerns: What we should be doing abroad; and the methods to be used to arouse America to support, in thought and action, the outreach of Christianity into all the world.

In consideration of the latter, the Conference was concerned with the action which it, as a large inter-denominational organization, might take and the types of large-scale promotional efforts into which it might enter. There are advantages in being able to relax denominational lines and move forward in Christian unity, and it is desirable to be a part of this great movement. We ought to cooperate whenever and wherever we can.

It is disconcerting, however, to see these promotional methods geared for the city, with scarcely a concern expressed for arousing the interest and support of rural areas. According to 1940 statistics, the rural farm population constituted 22.9% of the total population of the United States, and the rural non-farm population, 20.5%. How can we neglect the rural areas and expect any degree of success in arousing America-wide interest?

There was little help for the individual denominations which composed this great body. Plans were too big for the smaller groups to whittle down and apply to their own problems, and perhaps such an application was not intended.

It was advantageous to have weak-

nesses of the past pointed out. The church has too often chosen missions as an elective rather than an imperative. The movement has been handicapped by many misconceptions and a lack of knowledge of its functions and accomplishments. Furthermore it was pointed out that the real religion of many has been nationalism, and the value of Christianity has often been judged on the basis of non-Christian standards. But in this now "one world," men have seen Christianity in action abroad and have seen in missions an example of the fruition of life laid down. The severe suffering in other countries has made people sensitive. The time is now ripe for action.

In the light of what has happened in the past few years and what is happening today, the Society of Friends has a three-fold duty: We must be sure of our message and willing to experiment in the ways in which it can best be interpreted to others; we must be strongly awakened to the fact that this is one world, and therefore devoted to the task of carrying our message throughout the world; we must give considerable energy to the task of re-educating and revitalizing our own constituency in America to the place where the task before us is *a creative task on the part of all*.

IRENE HOSKINS.

TWO-DAY CONFERENCE

On March 27-28, preceding the regular sessions of Baltimore Yearly Meeting (Homewood), the Committee on Christian Education sponsored a Workers' Conference for Better Bible Schools. Lillian White Shepard of Richmond, Indiana, editor of the *Penn Publications*, was the resource leader and contributed very helpfully in all sessions. To open the conference, she stimulated our thoughts with a message on "Where Are We Going in Christian Education?"

Throughout the conference there was lively discussion centered around the topics, "Working with Children," "The Youth of Our Meeting," and "The Adult and his Relation to Christian Education."

Meeting as we did in the informal and friendly atmosphere of the library room, we felt that one benefit of the conference was that the workers in the Meetings came to know each other better. We enjoyed a time of singing when Lillian Shepard taught us songs conducive to worship and suitable for different age groups. We were helped in the selection of books and materials by a guided book display.

Those presiding at the three sessions were Harold N. Tollefson and Lucile W. White, with James R. Stein, Jr. giving valuable help as secretary of the committee and in the periods of worship.

HAROLD N. TOLLEFSON.

Concern for Persons

By Sheldon Newkirk

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

RECENTLY there came to my attention a religious cartoon entitled, "The First Atom Bomb." The picture was a portrayal of the story of Cain turning away from the body of Abel whom he had slain by the altar. Immediately the question came to mind which Cain asked of God, "Am I my brother's keeper?" We answer back an emphatic yes, both physically and spiritually. We cannot separate ourselves from the responsibility that we have for others.

Quite forcibly in these days, we are brought face to face with the fact that our concern for mankind must extend to all people everywhere. Even looking at it selfishly as a nation, to save ourselves we must in turn see that others are saved. We realize that if any person is to be saved, someone must pay the price for that salvation. It is easy for us to say that our redemption was made possible on Calvary's cross as Christ shed his blood for us there, the cost of that redemption being God's only Son agonizing and suffering for the sins of the world, but we cannot let it rest there. There is a price that we, in turn, must pay if others are to know about and accept this Christ as Lord and Savior.

In the book of Isaiah, chapter sixty-six, verse eight, we have these words: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." A comparison is made here between human birth and the Church, given in such language that all might understand. They knew the cost to a woman in bringing a new life into this world, and well they understood the shame of barrenness. Well we know the shame of spiritual barrenness. The thought here is that if there is to be new life, it will cost something of sacrifice and effort. There is great rejoicing in motherhood and definitely such should be the case in the Church, but the new life has come because someone travailed, someone cared, someone believed that we are our brothers' keepers.

The freedom we enjoy in America has come because there were those who were willing to suffer hardship, privation and pain that they, and we, too, might have this wonderful privilege. Many have paid with their lives, that we might have the Bible as we have it today. Many discoveries in science have come only because there have been those hardy souls

who have faced opposition and have been willing to pay a price. So it goes, the story is ever the same, anything worth while is going to cost somebody something of travail of soul.

Yes, I am my brother's keeper and the proof of such a statement is to be shown in concern for the welfare of others. A business man in a western city of America said to a fellow merchant, "How long have we known each other?" "About fifteen years," was the answer. "Do you believe it necessary for me to believe on the Lord Jesus Christ if I am to be saved?" "Yes, certainly." "Do you care whether or not I am saved?", the questioner continued mercilessly. "Indeed I do," came the answer. "Pardon me," the friend continued, "but I do not believe you care at all whether or not I am saved. We have met repeatedly during the last fifteen years and I have heard you speak on many topics, but you have never said a word about my salvation." Did he care?

Dwight L. Moody relates how God led him out of business into full-time Christian work. He said, "I had never lost sight of Jesus Christ since the first night I met him in the store at Boston, but for years I was only a nominal Christian, really believing that I could not work for God. No one had ever asked me to do anything. When I went to Chicago, I hired five pews in a church and going out on the street, picked up young men and filled these pews. I never spoke to these young men about their souls, for that was the work of the elders, I thought. After working for some time like that, I started a mission Sabbath school. I thought numbers were everything and so I worked for numbers. When the attendance ran below one thousand, it troubled me; and when it ran to twelve or fifteen hundred, I was elated. Still none were converted; there was no harvest. Then God opened my eyes.

"It was through a class of girls in the school. A frivolous set whose teacher became ill and was having to move. This teacher felt he had failed, so asked Moody about it. The two of them called on each member of that class, asking them in turn to accept the Lord Jesus Christ as Savior, which all did. Then they had a farewell prayer meeting for the teacher and God really met them in a wonderful way. They had a time of rejoicing, and later bid their teacher good-by at the depot."

Moody continued: "I didn't know what this was going to cost me. I was disqualified for business; it had become distasteful to me. I had got a taste of another world and cared no more for making money. For some days after, the

greatest struggle of my life took place. Should I give up business and give myself to Christian work or should I not? I have never regretted my choice. Oh, the luxury of leading some one out of the darkness of this world into the glorious light and liberty of the gospel." We know he cared and felt he was his brother's keeper.

"FELLOWSHIP OF HIS SUFFERING"

With a realization that we are our brothers' keepers, will come definite action on our part. It is evidenced by a deep concern for the welfare of others, for God's cause, or for one's self. It is accompanied by real anxiety and deep solicitude. Jeremiah, the weeping prophet, surely had travail of the soul for the Children of Israel as he ministered and suffered for that ministry. Moses in his life demonstrated travail of soul for the people he led. Moses prayed that God would even blot out his own life if only Israel were spared. Paul spoke of his own experience, his conscience bearing him witness in the Holy Ghost, that he had great heaviness of heart. He wished himself accursed from Christ for his brethren, "my kinsman according to the flesh." The Lord Jesus Christ himself agonized in prayer for you and for me to the extent that he sweat drops of blood, "For it is not his will that any should perish." In John 3:16 we are told how God cared.

Real soul burden comes only of the Holy Spirit. It is not stirred up on one's self. It comes when we have a realization of danger to others, and have a real love for the lost. It is easy for us to blame others for the dilemma in which we find ourselves. Such has been human nature from the beginning. We are all to share in the reproach for world conditions today. We must share in the responsibility of cause for national strife. Coming down to the ills of our church, each must bear his share of blame for lack of accomplishment, weakness, and barrenness. We have not been vitally concerned. It is only as we are affected individually that we do anything or raise our voice in protest. A deep soul burden brings the soul in vital touch with God. It puts us in fellowship with the condition of sinners and leads us to prayer and intercession.

Only a person in vital touch with God really feels that he is his brother's keeper, and such a person will do something about it. Such a person will have stronger and more definite convictions of duty and great desire to lead others to Christ—to know him as Savior and Sanctifier. In a church vitally concerned, there will be much travail and heart-felt prayer. Yes, we are our brothers' keepers. When the church truly travails, children will be brought forth, spiritual children in God's Kingdom.

Forum

VICIOUS PROPAGANDA

Editor, THE AMERICAN FRIEND:

The April 4 number of THE AMERICAN FRIEND is at hand and I was pleased with the abundance of good things it contains. I especially wish to mention the fine article on the church at Palmer Lake. I had the privilege of spending the week-end there about a month ago. Truly Evalena Macy has done and is doing a remarkable work there for that community.

I also appreciated Jens Jenson's thoughtful reply to Albert Styles unfortunate letter in the Forum in January. Then, too, Edith E. Ratliff raises a very pertinent question about the reason for so few Negro members in the Society of Friends except on the mission field.

Among the many good things, however, I was sorry to find you using the propaganda material put out by the NAM under the heading, "On the Economic Front," on page 132. I suppose the NAM can share with the American Legion the undesirable distinction of being among the most vicious of national organizations in America. I am inclined to believe that we would do well to view any of its utterances with suspicion.

My suggestion would be that if you want to present some economic phases of thinking that you draw on the thoughts of our own Quaker economist, Kenneth Boulding. In his *Economics of Peace* published last Fall, he treats many of the problems of the post-war economics in a most enlightening manner. Why not have some extracts from, or review of this very thoughtful yet brilliant work, rather than printing the prepared propaganda of the thoroughly vicious and reactionary National Association of Manufacturers.

WALTER E. LEWIS.

Gate, Oklahoma.

NO PLACE FOR THE NAM

Editor, THE AMERICAN FRIEND:

In the April 4th issue, on page 132, appeared an article called, "On the Economic Front," which is to me a piece of blatant propaganda from the National Association of Manufacturers. Of course everyone agrees that the Federal Government should be careful not to waste money, but the implications of the article are that inflation is due to Government spending, hence "the NAM urges—the postponement of expenditures that can wait until the nation's bills are paid."

Inflation is the result of two things, plenty of money or credit wisely held by the people, and a scarcity of goods

which they want to buy. It is true that Government spending increases the first of these, but that is not of itself a bad thing—it is rather one of the primary conditions of prosperity. It is the scarcity of goods on the market which is producing our inflation and causing a black market, and there are two or three ways to remedy this situation. The surplus war goods could be sold to the people. Ceilings on critical goods could be lifted so that manufacturers would begin production. The Government could itself produce goods which it knows could be made at the present prices at a profit but which manufacturers refuse to produce.

Government spending per se does not cause inflation, but may even help to produce the goods which industry fails to produce. Often subsidies to farmers and other producers will make it profitable for them to produce needed goods which they would neglect for something that brings more profit. Government housing for low-income families, the assistance to schools in the poorer states, the protection of our forests, the building of a T.V.A. and soon an M.V.A., the protection of the nation's health, and many other government projects—all these are necessary expenditures and they do not cause inflation.

As for the Government debt, a better way to reduce it would be to keep the corporation taxes as high as the individual income taxes, keep the excess profits tax, examine the "cost plus" contracts of the war period, and the law that made it possible for members of NAM to advertise their products all during the war, at Government expense, even though they had nothing to sell.

I do not feel that NAM propaganda has any place in a religious paper. No wonder members of Labor groups avoid our Society.

E. HOWARD MARSHALL.

7131 Eberhart Ave.
Chicago 19, Illinois.

When I selected a portion of a release entitled, "On the Economic Front," for publication in the April 4 issue of THE AMERICAN FRIEND, it was on the assumption that there might be some members of the NAM whose ideas were worthy of consideration.

The better informed people are as to what an institution stands for, the more capable they are of passing judgment. Let them all be heard!

P. M. T.

ON "THE ECONOMIC FRONT"

An article in the April 4 issue of THE AMERICAN FRIEND disturbs me greatly. The title of the piece was "On the Economic Front," and it lauded the program of the National Association of Manufacturers in their stand against OPA.

The program that the NAM has been campaigning for across the nation in

recent months is an extremely short-sighted platform and not in the interests of the people of this country. As Friends we should and often have demonstrated a sensitive social conscience. This means that on "the economic front" we should stand for those principles which are in the best interests of society as a whole. We would be opposed to the abolition of these government controls, therefore, which are making life much easier for the common man.

Our Legislative Committee expresses views on the side of justice when conscription, atomic energy, etc., are the major issues. But why do we not move with the same forthright action in solving other major economic and social problems. The letter of Edith Ratliff in the same issue is encouraging. As she says, let us not do things *for* this and that group, but let us work *with* them. This holds true for the Negro, the laborer, the farmer, and others.

It has also been disturbing to note the articles that tie the Society with agriculture in such a way as to say that we are doomed to become a smaller and smaller Society as the agricultural population declines. This may well be true, but if so, it shows our failure to cope with the issues of the masses of city dwellers, the white collar workers and the industrial laborer. We have not offered them inspiration and guidance. An example is the aforementioned article.

We have something vital to give the city dweller. Why do we not put such a program into action? Why do we not support and work with those governmental and non-governmental programs that improve the lot of common man? Let us support such measures as the FEPC, socialized medicine, and other progressive legislation!

In the Quaker tradition, we are concerned with man's spiritual life, and we have long been interested in man's economic and social life. We have often shown this, but we also have at times not been on the side of social progress. Let us move more rapidly to this forward-looking social point of view which is so often expressed in our words and actions. Flanner House, Penn Craft, and other activities are examples; let us carry these leading concepts into our individual practice and into national action.

STEPHEN C. SMITH.

2930 University Avenue
Madison, Wisconsin.

A VOICE FROM BRAZIL

Editor, THE AMERICAN FRIEND:

Since my work is intimately connected with many of the subjects included in the report on the Commission on Economics and Friends Finance, which was published on page 48 of the February 7, 1946, issue of THE AMERICAN FRIEND,

I am much interested in the source of some of the points and believe some of the conclusions are not exactly justified.

I have always thought that distribution according to need—as a general plan for all people—is the basic point in Communism; and that it has been tried a number of times (notably in the USSR) and every time abandoned because what there was to distribute threatened to become nothing. That is, if all people are given a living, solely because they need to live, they won't work. Will you please correct me if I am mistaken? Particularly I'd like to learn what justification there is in saying that distribution according to human need for all people is Christian.

I feel sure that it is not correct to say that mass production ruins small industries and causes unemployment. More accurate would be the statement that better-organized industries ruin less-well organized industries by out-competing them; and that relative inefficiency in an industry results in unemployment when its customers switch to more efficient industries.

The basic principles of mass production—specialized assembly line methods—are successfully used by many small industries. During the 1932 depression in the United States, there were many cases of well-organized small industries out-competing large industries. The large ones have certain vulnerable points which can become fatal, mainly very high fixed expenses. Whenever they do not have high production, losses immediately follow. How long they can sustain losses depends upon their reserves. The efficient management of a large firm is much more difficult than the efficient management of a small one.

Your report implies that the process of production should guarantee a living wage to laborers. This would be a very dangerous basis for an industrialist to follow. The process of production should guarantee a *reasonable chance to earn* a good living wage, but until laborers guarantee a reasonable amount of work, no industrialist will unconditionally guarantee any wage at all and stay in business.

ROBERT THURSTON.

Rua Marconi 31
São Paulo, Brasil.

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HANDBOOKS

The Handbook of the Religious Society of Friends reprinted in 1941 is still a valuable booklet on the Society of Friends. The Friends World Committee has a quantity for sale at the reduced price of 10 cents per copy. Write to Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania for your copy.

Book Reviews

THE FLOWERING OF BYRON'S GENIUS

BY PAUL GRAHAM TRUEBLOOD
Stanford University Press
\$2.50

Byron was a great bonfire of vigor, blazing up in the Romantic wind of his day: still across the centuries we watch the splendor of that flame, the crimson banners of that blazing life.

This firm, clear, scholarly book is like a fieldglass to bring that bonfire closer, and to make us understand its fuel, its kindling, and its value. It is a book that all scholars of the Romantic Period should read; a book that many amateurs and laymen will read because they are interested in Byron.

Its thesis is that Byron's ultimate book, *Don Juan*, was the utter expression of his genius. Byron began it almost lightly, with a drum-fire of mockery; but gradually—from several causes that Dr. Trueblood lucidly explores—Byron rose to the height of the great argument: into gravity of meaning with gaiety of manner; into vital satire on tyranny, war, shame and sham, bigotry; into serious and savage attack on all that keeps man petty and fallible. Dr. Trueblood lucidly explores the various causes of this and discusses its nature and significance. He also explains and expounds the conventional reactions by the narrow, stupid press of his time (in that time, as in ours too, the great magazines seem to have been wholly creatures of their own day, unable to see anything outside the area of the little fences of the accepted intellectual formulas). The conventionally "religious" people thought Byron a devil's advocate because he did not confuse the surface with the Center, the formula with the Force, the gauds with God. They attacked him as irreligious (the old story!) because he insisted on being religious.

Yet because Byron was greater in his ability to destroy the false than in his power to create the true, he will always belong with the Titans rather than with the Olympians. That is why Carlyle could wisely say: "Close thy Bryon. Open thy Goethe." In a sense, Byron was the negative Jeremiah, not the affirmative Isaiah.

All scholars of the Romantic Period and all lovers of Byron, the man and poet, will be grateful to Dr. Trueblood—and the way to show gratitude to an author is to buy his book.

E. MERRILL ROOT.

FRIENDS CALLED TO MEET ON RELIEF

Available members of the temporary Committee on Relief, as referred to on page 145 in the previous issue of THE AMERICAN FRIEND, met recently in the interest of furthering the program of relief. Decision was made to call a general meeting of Friends in the Indiana-Ohio-Illinois area for wider consideration of the plans. The meeting is called for Friday, May 10, 9:30 a.m., at the East Main Street Friends meetinghouse in Richmond, Indiana. The meeting will continue into the afternoon. All Friends and other interested persons are invited to attend.

The meeting will be asked to consider specific actions toward setting up relief channels. Children are dying daily in Europe. The situation is urgent. Elizabeth Marsh Jensen is now actively engaged in fostering this relief program. She is available for speaking to groups in this area. She will contact Friends in the seven Yearly Meetings of the area and give executive service in their plans.

Friends in this area interested in gifts of grain in carload lots may write, for the time being, to the Rural Life Association, Quaker Hill, Richmond, Indiana, for instructions. For information on the general relief program in this area, write Elizabeth Marsh Jensen, Quaker Hill, Richmond, Indiana.

THE TEMPORARY COMMITTEE.

CONTRIBUTORS

HENRY J. CADBURY—Hollis Professor of Divinity, Harvard University, 7 Buckingham Road, Cambridge, Massachusetts.

COSETTE EASTERLING — Earlham College, Earlham, Indiana.

LESTER PERISHO — Hampton Institute, Virginia.

GEORGIANA M. ROOT — Talcott Hall, Oberlin College, Oberlin, Ohio.

LESLIE SHAFFER—Secretary, American Section, Friends World Committee for Consultation; Secretary, Friends Fellowship Council; now serving in the Friends Center at Paris.

MARGARET A. TOLLEFSON—Member of the Executive Committee, Baltimore Yearly Meeting, 721 St. James Road, Baltimore, Maryland.

DOROTHY M. WILLIAMS — 105 Ridge Street, Glens Falls, New York.

EDWARD F. RAIFORD—Member of the Executive Committee of Baltimore Yearly Meeting, Box 222, Suffolk, Virginia.

For Younger Young Friends

HEALTH PEARLS

There are a great many children in India who do not have enough food to eat. Besides being very hungry all the time, most of them are sick with diseases that are caused from lack of good food.

A committee on health decided to find out just how much difference in health vitamins would make. Two groups of primary children were chosen: one group to be fed vitamins for three months and the other group not to have them. That way the Health Committee could make a comparison. Some of the children, at the beginning of the time, were suffering from as many as eighteen different deficiencies, or lacks of food. This meant that some of them could, or did have as many as eighteen different things wrong with them.

Each day the first group of children received vitamin "pearls," or as we sometimes call them, vitamin tablets or capsules. At the end of the time, the children had only half as many "deficiencies." They gained in weight, their eyes were bright and happy, and they

were much healthier and had more energy. The other children who hadn't been given the "pearls" had gotten almost twelve more "deficiencies" or twelve more chances of illness. Of course, at the end of the time they too were fed the precious "pearls," and they became healthier and happier.

The American Friends Service Committee is only one group of people who are helping the boys and girls in India to better health and less sickness by sending them vitamin "pearls."

A YOUNG QUAKER COMES THROUGH

The annual Peace Essay Contest promoted in the high school in Richmond, Indiana, and neighboring towns by the Richmond Lions Club was concluded on April 13. Forty-eight papers were submitted with awards amounting to \$90 going to the eight highest scoring contestants.

The first prize of \$25 went to John Ferris, the son of Albert Ferris, state Senator, and the grandson of Thomas Henby of Dublin, Indiana. John is only sixteen years of age and a junior in high school. His paper on "What Must We

of the United States of America do now to assure Permanent International Peace," indicated that the writer has given much thought to the subject of peace.

On the matter of world organization, he writes, "We have not yet accepted the idea of universal control nor have we formulated any principles. There are four rungs on the ladder to peace. (1) Conception of the idea, (2) The spreading of the doctrine, (3) The election of representatives to put the new principles into practice, and (4) The formation and organization of a successful world government. These rungs are set far apart and we must raise ourselves from one to the other as quickly as possible but with great care. It is up to us, the people of the United States, to spread this theory of peace until the whole world becomes indoctrinated with it."

I dream of the day when there will be a better understanding among people. When I sing, I don't want them to see that my face is black; I don't want them to see that my face is white—I want them to see my soul. And this is colorless.

MARION ANDERSON.

THE IMPRISONED LORD

Too long I've kept the imprisoned Lord within,
Stillling the Voice the world so needs to hear;
Though He would speak, in subtle sense of sin,
I've silenced Him in reticence and fear.
Long dwelling in my heart, He's been my friend.
I've felt His presence with me in the night.
If life becomes death's slumber, He will rend
My tomb with resurrection and with light.
And in the dawn He's whispered joy to me,
But action's voice has stammered His clear word:
The words I *do* are what the people see,
And thus the world hears not the risen Lord.
Arise and break Thy tomb this Easter day
And speak through me the word Thou'dst have me say!

LESTER PERISHO.

THE SEEKER

Aimlessly drifting I come to you, lost and afloat,
Seeking the seas for a pathway, a guide for my boat.
Searching horizons now lost to me, dimmed by my tears,
Hunting a star's face to guide me, through long, lonely years.

Lovely the sea in its vastness, lovely the sky.
Frail is my craft in its weakness, and frailer am I.
Aimlessly drifting I come to you, lost and afloat,
Seeking the seas for a pathway, a guide for my boat.

COSETTE EASTERLING.

SPRING SONG FOR THE ATOM

Bell of myrtle, minstrel rain
Come pipe your fugue in poet's brain
Ragged leaf with gamin grace,
Curve a grin on urchin's face
From grimace.

Earth to spring and growth for seed,
An Ariel from bondage freed!
Dust, amoeba, Faust's despair,
Dancing up a diamond stair
Everywhere.

Chained to metal, granite-bound,
Winter darkness underground,
Accelerating with delight
To Prometheus in light—
Prism flight!

Wisp of sunlight, daffodil,
Electron mystery distill;
Atom, springing toward new goal,
Merge my chemistry of soul
Into Whole.

DOROTHY MUMFORD WILLIAMS.

THE PRAYER OF SOCRATES

Beloved Pan, and all ye other gods who haunt this place,
Grant that my inward soul be open as my face.
Let wisdom be my wealth, though let it be
Such as a temperate man may carry easily.
—No more? Great Pan, if these things you allow,
This prayer of mine, I think, suffices now.

GEORGIANNA MERRILL ROOT.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

CHRISTIAN SERVICE

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but *by love serve one another.*

GALATIANS 5:13.

* * * *

For though I be free from all men, yet have I made myself *servant unto all*, that I might gain the more.

1ST CORINTHIANS 9:19.

* * * *

The vital part about religion, after all, is not what you think about it, but what you do about it.

WILFRED GRENFELL

* * * *

To discover a truth involves the apostolic task of going out and doing it.

RUFUS M. JONES.

* * * *

Intentions must find occupation or wither, emotions must find outlet or burst.

WILFRED GRENFELL.

* * * *

The emphasis upon intellectual interpretation divides us—the willingness to work together draws men together.

WILFRED GRENFELL.

* * * *

I read once
In a book
That a man
Called Christ
Went about
Doing good.
It distresses me
That I am
So easily satisfied
With just
Going about.

TOYOHICO KAGAWA.

* * * *

David Livingstone, the great missionary to Africa, lived for thirty-three years among the natives. He crossed and re-crossed the jungles, his footsteps dogged by the Boers who tried to cut off his way to the sea, and by the slave traders whose traffic in human lives he combatted. For six years he was lost to the civilized world and lived without any white companions. In the jungles his wife and many of his trusted, faithful helpers died. His was a life of sacrifice seldom equalled. Could there possibly be room in such a life for joy? Oh yes. Listen to him as he answers those who say service means sacrifice and therefore denial of happiness and joy: "People talk of the sacrifice I have made in spending so much of my life in Africa.

... It is emphatically no sacrifice. Say rather that it is a privilege." That, ... is the joy of service.

* * * *

We do not love people so much for the good they have done us as for the good we have done them.

* * * *

We thank Thee, Our God, for all those who serve,—for those who serve in the home, for those who serve as neighbors, for those who serve the church, for those who serve the community, the nation, and the world. We thank Thee for those who serve and whose service is known and honored, but we thank Thee, too, for those who serve unknown and unhonored. We thank Thee for the great servants of mankind who have conquered disease, built hospitals and homes and churches, and we thank Thee for those inconspicuous servants of mankind who have expressed a word of appreciation or sympathy, lent a helping hand or given their widow's mite. But most of all we thank Thee today for the greatest servant of them all, Jesus Christ, who gave his life as a service to humanity.

PHILADELPHIA GENERAL MEETING OF FRIENDS ESTABLISHED

During the time of the recent sessions of the two Philadelphia Yearly Meetings, *The Friend* prepared daily bulletins to supplement reports of the sessions appearing later in that journal. These bulletins were distributed before and between sessions daily. Among items of interest was the following:

"The proposal to establish the Philadelphia General Meeting of the Religious Society of Friends was accepted at the recent meetings of the two Yearly Meetings after long and careful discussion, with a real sense of unity, and the hope that it may aid Friends to see that all are members of one Society of Friends and should act as loyal members also of our own particular Meetings.

"Each Yearly Meeting is to appoint twenty-five members of the Planning Committee. The Standing Nominating Committee was asked to nominate to the Representative Committee twenty-five members, in three panels, one-third to be named each year. The Planning Committee is to set the time of the first General Meeting, probably some time in the fall. In the beginning, the General Meeting is to consider chiefly the spiritual state of the Society and the work of bodies like the AFSC, Friends Council on Education, and Friends Council on National Legislation, in which these Yearly Meetings are associated with other Friends."

Among visitors to the Yearly Meeting were Ella R. Firth and Ada Lehman of Canada Yearly Meeting; Eric Hayman, a member of Jordans Meeting, England; Arthur Santmier of Friendsville Academy, Tennessee; Harvey and Juliana Perry of New England Yearly Meeting; Elizabeth Hazard and Katherine Cook of New York Yearly Meeting; Elizabeth Marsh Jensen of Nebraska Yearly Meeting; Walter J. Brown, David Brown, Christina and Lula Brown of Rich Square Monthly Meeting, and Nathan D. Andrews of Greensboro, North Carolina Yearly Meeting; and Ruthanna M. Simms of Whitewater Quarterly Meeting, Indiana Yearly Meeting.

NEW LIFE IN WESTERN YEARLY MEETING

Under the name, "Western Churchmen," the men of Western Yearly Meeting have organized a rising movement among themselves. At a recent meeting in Indianapolis, one hundred and fifteen men pledged \$1,700 with much more coming in. This will be used for two purposes: (1) To help their ministers to attend the "Advances" being held periodically at Quaker Hill. (2) To employ a full time "minister to youth" for work in the Yearly Meeting under guidance of the Yearly Meeting superintendent and the Executive Committee. At the meeting it was evident that a new surge of life was lifting the men of Western Yearly Meeting to a new level. They were looking for larger tasks and taking hold of them as they appeared.

The officers are Howard V. Johnson of Mooresville, President; Clayton B. Johnson of Indianapolis, Vice-chairman; W. A. Rushton of Plainfield, Secretary; and Earl Butler of Russiaville, Treasurer. Errol T. Elliott addressed the recent meeting.

PRONOUNCE IT 'TRIG' VA LEE'

Trygve Lie, Secretary-General of the United Nations Organization, was born fifty years ago in Oslo, Norway. He is reported to be "a man of the people." He took his law degree from the University of Oslo in 1919. He has served as Secretary-General of the Norwegian Labor Party and as legal adviser to the Norwegian Trade Unions.

He has also served as Minister of Justice and later as Minister of Commerce in Norwegian Cabinets. When the Nazis attacked Norway, he turned the entire merchant marine to the Allies. He is reported to be a leader of great strength of character and devoted to the cause of peace. His name is pronounced 'Trig'va Lee.'

QUAKERDOM AT LARGE

Dr. Herbert Jehle of the Friends Meeting at Cambridge, Massachusetts, worshiped with Richmond Friends recently. He is professor of physics and mathematics in Harvard University.

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Robert Shattuck, secretary to the Peace Board of the Five Years Meeting has returned from a short visitation in Nebraska and California Yearly Meetings on behalf of the Peace Board of the Five Years Meeting.

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Last week several of the boards and committees of the Five Years Meeting met in their annual sessions at Richmond, Indiana. The Board on Public Morals met in Chicago during the conference of the United Temperance Movement.

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Aaron Napier, minister of the Friends Meeting at Winchester, Indiana, has appeared in the interests of Conscientious Objectors in Federal Court sixty-eight times. He has held over three thousand consultations with boys and others concerned.

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Lyman Platt, of Pueblo Quarterly Meeting and Nebraska Yearly Meeting, was chosen to serve as Superintendent of Evangelism for Penn Quarter for the year. He is responsible for having had two hundred copies of the *Upper Room* distributed each quarter, financing as well as mailing many of them.

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John Scott Everton, dean of the chapel and professor of philosophy of Grinnell College, Iowa, spent one day in Wilmington, addressing Wilmington College chapel, the high school chapel, and a gathering at the meetinghouse at which many of the Meetings of the Yearly Meeting were represented. He spoke on "The Challenge of India to the West."

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The Board of Directors of the American Friends Service Committee has appointed Homer L. Morris as secretary of branches in place of Bernard G. Waring, who will continue as chairman of the Committee on Branches. Homer Morris will continue as secretary of the Social-Industrial Section until the appointment of his successor.

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David B. Stafford, Jr., has been appointed to the faculty of Guilford college as instructor in sociology. He graduated in 1938 from Guilford and was awarded the Haverford scholarship. He later joined the faculty of George School, leaving there to assist in the educational program of Quaker Civilian Public Serv-

ice Units. Three years ago he went to China under the Service Committee and Friends Ambulance Unit.

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The Friends Book and Supply House has received orders for the new Revised Standard Version of the New Testament far beyond their ability to supply at the present time. As rapidly as they are available, copies will be mailed to all who have ordered. Our Book Store will be glad to receive further orders also if patrons will await the supply.

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Wilfred V. Jones, a member and treasurer of 57th Street Meeting has recently gone to Bolivia, under appointment by the Department of State. His work will be to cooperate with the Bolivian government in the establishment of a National Employment Service. This is especially significant in view of the labor difficulties in the tin mines of Bolivia.

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Clarence Pickett, Executive Secretary of the American Friends Service Committee, has accepted the invitation of the class of '46 and faculty of Friends Boarding School at Barnesville, Ohio, to be the Commencement speaker on Fifth Month, 30th. Eighteen seniors expect to graduate. It is the conclusion of the 108th Olney school year.

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Nearly half of some \$50,000 in foreign relief forwarded through AFSC midwest offices, Chicago, so far this year, was from a small sister denomination, the Evangelical Mission Covenant church, reports George Bent, who came from Philadelphia in April to be midwest AFSC financial secretary. The Evangelical Mission Covenanters, who also send European aid through other organizations, channelled \$24,000 through the AFSC. Much of the public response, in money and clothing, is credited to newspaper cooperation.

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Friends have been well represented at Hartford Theological Seminary this year. Those in attendance are Howard and Flora McKinney, and Marie Ferguson, from Kansas Yearly Meeting; Lester and Mary Figgins, Nebraska Yearly Meeting; Portia Perry, California Yearly Meeting; George Reichard, Western Yearly Meeting; Elmer and Lois Brown, Truman and Justine Whittaker, Indiana Yearly Meeting; John and Sue Jernogen, North Carolina Yearly Meeting; Thomas Purdy, New England Yearly Meeting; and Marlin and Helen Dawson, Howard and Rosemary Harris, Lewis and Betsey Hoskins, Iowa Yearly Meeting.

Dr. Milton J. S. Wright, outstanding Negro educator and writer, and head of the Department of Economics and Social Science at Wilberforce University, recently spent two days at William Penn College, where he spoke in chapel, in classes and at College Avenue Friends mid-week meeting. On April 10, Clifford and Ruby Meredith of Ames, Iowa, spoke to the college group and had private conferences with interested students. Clifford Meredith formerly taught in a Friends' school in Jamaica, and Ruby Meredith was supervisor of a primary school there. At present he is doing research work on plant diseases at Iowa State College.

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London—Copies of a resolution adopted by British Quakers opposing compulsory military training have been placed in the hands of all Cabinet members. The resolution was passed at a recent conference of the Society of Friends held in Manchester. It said that compulsory training would be wrong "even if the right of conscientious objection were conceded."

Philadelphia—Stephen G. Cary of the American Friends Service Committee left for London where he will confer with Quaker leaders on a project to reconstruct and rehabilitate war-damaged houses and farms in Finnmark, northern province of Norway. Cary also will act as roving commissioner in Europe for the Service Committee. The Finnmark project will take the form of an international work camp manned by sixty-five Danes, ten men from the Friends Ambulance Unit, two from the International Voluntary Service for Peace, and five from the Service Committee.

Philadelphia—"They Need You," a project designed to acquaint American children with the plight of Europe's suffering children, has been organized here with J. Henry Scattergood, a prominent Quaker, as chairman, and Rebecca S. Wolther as executive secretary. When regular postal services are re-established, it is planned to encourage personal communication between youth of this country and young people of European communities.

RELIGIOUS NEWS SERVICE.

NEWS OF OUR MEETINGS

Millard Powell and Norman Young visited Friends in Paonia, Colorado, on March 3, and their ministry was much appreciated.

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Friends of Pueblo, Colorado, are very happy to see a huge pile of cinder block and brick on the lot in back of the church.

This is an outward sign of building activity which it is hoped may go forward.

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The Young Friends of Winchester Quarterly Meeting held a special meeting Sunday afternoon, April 7, at the Lynn Friends meetinghouse. A gospel team of Ft. Wayne Bible School presented a program including a chalk picture, special songs and a sermon stressing "Gospel in Action." Approximately sixty young persons were in attendance. Following the meeting for worship, a short social fellowship was enjoyed.

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Three of the adult classes in Wilmington Bible School have held fellowship dinners and programs, two being held at the home of A. Ward Applegate and the other at the meetinghouse. The Peace and Service Committee held a dinner at the meetinghouse, following the Sunday morning worship service, all interested Friends being invited to share in it. The afternoon was devoted to the consideration of the various lines of work with the Peace Board of the Five Years Meeting and the Service Committee.

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Marshalltown Friends received letters conveying the thanks of Friends in Holland for packages of food and articles hard to obtain in that country, which were sent by members of the church. The Meeting has also subscribed liberally to the relief work of the Service Committee. Some letters were signed by a score or more persons, indicating that the food has been shared widely. Charles Thomas, director of the Young Friends work of the Five Years Meeting, conducted a Young Friends Leaders Conference on April 6 and 7 at First Friends. Charles Thomas was formerly of Bangor Quarterly Meeting, Iowa.

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The Woman's Missionary Society and Missionary Committee of Greensboro, North Carolina, Meeting held a series of four First-Day evening missionary programs, beginning March 17. The first one was presented by the children; the second by the young people, the third by the women of the Meeting, and the fourth by the men. First-Day, March 31, was designated as Missionary Day, when Dr. A. A. Bond spoke at the morning service. He spent nearly thirty years as medical missionary in Africa under the American Friends Board of Missions. Nina Troy, returned missionary from China under the Methodist Board, spoke in the evening.

During the quarter a new venture was initiated, a day being set aside as "Golden Slipper Day." Its purpose was to secure footwear for Europeans, and people were urged to bring new or good used shoes, or money to repair and ship them. To date, five hundred pairs of

shoes and over one hundred dollars have been received.

Besides numerous class and group socials held during the past three months, they had two outstanding social events—the mid-year picnic sponsored by the Bible School on March 1, and the family occasion held on March 17. A Leadership Training class, under the direction of Ruth C. Day, Director of Christian Education, held over a period of five weeks on Thursday evenings, has just closed.

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Special meetings were held in the newly-decorated Friends meetinghouse at Spice-land, April 7-14, with the pastor, Mack Jones, speaking. Subjects of the sermons were: "What is Religion?," "What is God?," "Who is Christ?," "Can I Believe the Bible?," "What is a Christian?," "What is the Church?," "How Do I Become a Christian?" The purpose of the services was to guide the young people into the right relationship with God and man. Several took advantage of the question-box, in which questions were dropped to be answered the following night by the pastor. The local choir had charge of the music with the exception of one evening when the high school choir of thirty-six voices, under the direction of the public school teacher, presented special music. Much interest in the meetings was evidenced by the young people, public school teachers, and others in the community.

There have been a number of additions to the church by letter recently, among whom were the high school principal, his wife, two teachers, and a physician and his wife. On the evening of March 28, family night was observed with a pitch-in dinner at the meetinghouse. William Berry of Earlham College gave an interesting talk on the new Revised Standard Version of the New Testament. This gave a fitting introduction to a course of study to be taught by the pastor after Easter, each Thursday night, on the *Know Your Bible* series of pamphlets by Roy L. Smith. Under the sponsorship of the Public Morals Committee of Spiceland Monthly Meeting, Homer Biddlecum and Murvel Garner recently showed two moving pictures on alcohol—*That Boy Joe* and *It's the Brain that Counts*—to all the school children above the sixth grade in the afternoon and to the public that night. Spiceland Meeting has just purchased a projector and hopes to show worth while pictures from time to time.

ON THE HORIZON

Should Dr. Kagawa become a member of the House of Peers, church people here believe he will become greatly instrumental in facilitating the Christian movement in Japan. Supporters of Kagawa say that when the new constitution goes

into effect after approval by the United States (it calls for dissolution of the Peers in favor of a Senate comparable to that of the United States) he will be once again appointed by the Japanese government for a seat in the new body.

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Another relief project being fostered is that of "hatching eggs" for Poland. The president of a well-known incubator firm is flying one hundred and fifty cases of hatching eggs to Poland where he will oversee their use. Some Friends have assisted in this project.

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Protestant, Roman Catholic and Jewish leaders of Chicago are joining to sponsor a Conference for the Elimination of Restrictive Covenants which will be held here early next month. The conference seeks to overcome real estate agreements by which Negroes are kept out of most Chicago areas.

* * * *

An approach to reunion of the Church of England and the Free Churches may be found in the Anglican separation of preaching and priestly authority, according to the *Church Times*, Anglo-Catholic weekly, published in London. The question of reunion was discussed at the Jubilee Congress of the Free Church Federal Council held in London.

* * * *

The church in Germany will lose ground if it fails to lead in bringing material assistance, but on the other hand, it will emerge a victor if pastors not only pray for but take the initiative in helping needy persons," George Federer, assistant chairman of the relief committee of the Evangelical Church in Germany, declared.

* * * *

Pastor Martin Niemoeller, who spent eight years in a Nazi concentration camp, has been "condemned to death" by the Fehm, nationalist underground organization in Germany, according to a report here. Placards announcing the sentence were reported displayed at Goettengen, in Hanover province, Prussia. It was said Niemoeller had been condemned because of his statements acknowledging German war guilt.

* * * *

Christian News, weekly tabloid on Christian activities in Japan, was scheduled to hit the news-stands on April 15, it has been announced by the Rev. Tsunetaro Miyakoda of the Church of Christ in Japan. The new paper, printed on standard letterpress, will be edited by Dr. Toyohiko Kagawa, and will have a weekly run of 10,000 copies. Mr. Miyakoda, business manager for the paper, says it may become a daily during the summer with circulation possibly exceeding 100,000.

* * * *

Thomas Cardinal Tien, only Chinese ever to be named a cardinal of the Ro-

man Catholic Church, declared that China today faces the "gravest" famine crisis in its history and "cannot live without help from America." The cardinal, who is in Washington as a guest of Archbishop Ameleto Giovanni Cicognani, Apostolic Delegate to the United States, and of the Institute of Chinese Culture, said internal strife has weakened China to such a point that the poor and the harrassed have fled the interior to already crowded cities.

* * * *

The Synagogue Council of America in its annual Passover message said that "the seeds of hate and malice sown by the Nazi bragging blackguards have produced the bitter fruit of prejudice, suspicion and intolerance even in many liberal countries. We must be continually on the alert against any violation of the right of freedom of body and soul," the message stated. "We cannot allow any discrimination which is based on warped social, racial or religious ideas. It is our duty to guard against any spiritual slavery that reduces the worth and dignity of human personality."

RELIGIOUS NEWS SERVICE

After mentioning the fact that the source of the Sea of Galilee and the Dead Sea is identical, the author goes on to say, "The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet, it gets to give. It gathers in its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea with the same water makes horror; for the Dead Sea has no outlet."

HARRY EMERSON FOSDICK.

Here, in the work of Friends, evil was overcome by the good in the Sacrament of Action.

WILLIAM HUBBEN.

BIRTHS

DZURIS—To Calvin and Betty Suddarth Dzuris on January 31, a daughter, Patricia Ann, at Greensboro, North Carolina.

JENNENS—To John A. and Dorothy Overmyer Jennens, on February 17, a daughter, Jill Alyson, at Wabash, Indiana.

NICHOLSON—To Mr. and Mrs. Frank C. Nicholson on February 13, a son, Frank C. Jr., at Greensboro, North Carolina.

TRIVETTE—To Donald B. and Doralene Hodgkin Trivette on January 31, a son, Donald Bruce II, at Greensboro, North Carolina.

MARRIAGES

HUTCHENS-EVERETTE—Daphne Yvonne Everette, daughter of Mr. and Mrs. Louis W. Everette, San Francisco, California, to Jerry T. Hutchens, son of William and Oral Wilson Hutchens, Wabash, Indiana, at the groom's home in Wabash, on April 14, with John Compton, pastor, officiating.

DEATHS

BARKER—Anna Mary, on April 13, at the home of her daughter, Ethel Martin, in Danville, Illinois. She was the daughter of Luke Woodard Newsom and Martha Jane Cope Newsom and a birth-right member of Sandcreek Monthly Meeting near Azalia, Indiana. Besides the daughter, she is survived by a son, Emerson Newsom Barker of Denver, Colorado; two granddaughters; two step-granddaughters; two brothers, Amos Townsend Newsom of Elizabethtown, Kentucky, and Herbert Levi Newsom of Indianapolis. Services were held in the Friends meetinghouse at Danville, Illinois, interment being made in South Cemetery in Danville.

COX — Vercie Pitts Cox on February 21, aboard the "Marine Jumper" en route back to Kunning, Yunnan China. She was the daughter of Lindley and Margaret Pitts and was born at Rose Hill, Kansas. She and her husband, Carson W. Cox, while serving as pastors in Ohio Yearly Meeting, were called to go as missionaries to Luho, China, where they worked from 1919 to 1932, when he was called "home." After returning to the United States, she felt the call to do pioneer mission work in southwest China, as a faith missionary. This work she carried on with native workers, and also started a boarding school for girls, returning to this country during the war. Ever anxious to return, on February 18 she set sail again with a young companion, Avis Turner, of Indiana, who was left to go on alone.

GEARY — Eva Watson Geary at her home in Long Beach, California, on March 13, aged ninety years. From 1890 to 1905, she was head of the Hillside Friends Boarding School for Indian boys and girls at Skiatook Indian Territory, under the direction of the Associated Executive Committee of Friends on Indian Affairs, being assisted by her parents, John M. and Eliza Watson. For the next fifteen years she assisted her husband, James Geary, in work among the Eskimos under the Mission Board of California Yearly Meeting. Services were held at Bethel Friends Church in Long Beach, with Sheldon Newkirk, pastor, and R. Ernest Lamb in charge. Surviving are three nieces and a nephew, Mary Austin of Washington, D. C.; Elizabeth A. Peterson of Wilmington, Ohio; Faith A. Terrell of New Vienna, Ohio; and John Austin of Cleveland, Ohio.

LUNDIN — Charles Wade Lundin on March 26 at his home near Zearing, Iowa, aged sixty-three years. He was a native of Iowa. Surviving are the widow, Constance Flower Lundin, and two sons. Services were conducted by Orval H. Cox, burial being made in the Honey Creek Friends Cemetery near New Providence.

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AN APPEAL FOR HELP

Newmarket Meeting, situated thirty miles north of Toronto, Ontario, on number eleven highway, is in urgent need of pastoral help. Partial support could be given to some one who had other part-time employment or support from other sources. The need is for an earnest, consecrated worker with a vital message for Friends today. Please communicate with the Clerk, Marjorie Keffer, Box 745, New Market, Ontario, Canada.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a.m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4901.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a.m., Morning Worship, 10:45 a.m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone Sunset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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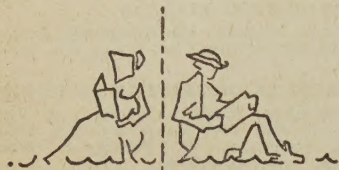
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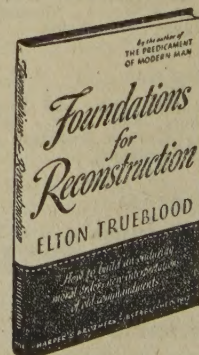
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